Reality. For the origin, of this medium of reflection
would be inexplicable and the origin also of the
false image cast upon it would be inexplicable. An
indeterminable Brahman could only be reflected
as something indeterminable, not as a manifold
universe. **Or** if it be the inequality of the reflecting
medium, its nature as of rippling and restless water
that creates broken images of the Reality, still it
would be broken and distorted reflections of the
Truth that would appear there, not a pullulatioa
of false names and images of things that had no
source or basis of existence in the Reality. There
must be some manifold truth of the one Reality
which is reflected, however falsely or imperfectly^
in the manifold images of the mind's universe. It
could then very well be that the world might be
a reality and only the mind's construction of it or
picture of it erroneous or imperfect. But this
would imply that there is a Knowledge, other than
our mental thought and perception which is only
an attempt at knowing, a true cognition which is
aware of the Reality and aware also in it of the
truth of a real universe.

For if we found that the highest Reality and
an ignorant Mind alone exist, we might

have no
choice but to admit the Ignorance as an original
power of the Brahman and to accept as the source
of all things Avidya or Maya. Maya would be an
eternal power of the self-aware Brahman to delude
itself or rather to delude something that seems to
be itself, something created by Maya; Mind would